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SERMON

Preached before Their

MAJESTIES

K. JAMES II. and Q. MARY

At their

CORONATION

IN

WESTMINSTER-ABBAT

APRIL 23. 1685.

Turner

By FRANCIS Lord Bishop of Ely, Lord Almoner to His Majesty

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A Sermon Preached before Their Majesties K. JAMES II. and Q. MARY, at their Coro- nation, &c.

1 CHRON. XXIX. 23.

Then Solomon sat on the Throne of the Lord, as King, in Stead of David his Father, and prospered, and all Israel obeyed him.

Then Solomon sat on the throne of the Lord. Then, that is to say, on the Day of his Coronation, which is mention'd in the foregoing Verse: *Then, when they anointed him.* This may suffice to shew, my Text is suitable enough to the present Royal Solemnity. But if I had any mind to parallel all the Greatness and Solemn Glories of this day from the Story of that King, I should be forc'd, as great as King *Solomon* was, to borrow some Illustrious Remarks from several other of his best days, besides that of his Coronation. For when *Solomon* was Enthroniz'd, no Temple was then built, or so much as begun: But to Day we have seen a Spectacle full of all Decent Splendor in *God's House*, and filling our Hearts with Joy. We have seen a King standing as *Solomon* (on the Day when he Dedicated the Temple) stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands. Nay, we have seen His Majesty in an humbler, that is, a devouter posture. To day we have seen another Spectacle of Magnificent Piety, a Queen, for whom it were too low a comparison, should I compare her to her that was rais'd immediately to a Throne, near to that of King *Solomon*, then, when 'tis said, *his mother crown'd him again in the day of his espousals*; But a Queen, the most Faithful Companion of her Royal Husband's Sufferings and hard Travels; the fitter to be now the Consort of all his Triumphs. We have seen Her also like Herself; that is, like *Humility* it self, which is the *Queen of Vertues*.

The Story of King *Solomon*, could I bring skill to set it forth, would furnish an Entertainment for the Devotions both of a King

Audience, and a mixt Assembly. For the King in my Text made himself His Text; He made his own Life the Subject of an Excellent Sermon. He was pleas'd to stile himself the Preacher, as well as the King in Jerusalem. He once had been instructed by the King, his Father, the man after God's own heart; but afterward he was taught of God, on purpose to be set up for an Everlasting Guide by the Rules and Directions he should leave to all other Princes and People.

To begin then where they began with him in the Text: 'Tis said they made Solomon, the Son of David, King the second time. The first time was then when Adonijah exalted himself, and said, I will be King; when he prepar'd himself Chariots and Horsemen, and fifty men to run before him. But the race is not always to the swiftest, nor to him that sets out soonest for Popularity; yet then it was high time for David to declare the Succession: for then he was told, The eyes of all Israel are upon thee, that thou shouldst tell them (on supposition, as I shall shew anon, that God had told him already) who should sit upon the throne of my Lord the King after him. Thereupon Solomon was declared; and presently anointed to succeed. But because the Ceremony then was perform'd in a kind of Tumultuary haste, 'tis now repeated at more leisure with greater state.

To keep my self within some compass, and from wandring in such a world of matter as the Story of King Solomon would offer me, I shall be willingly confin'd to these Four Points, through which we may see King Solomon in all his glory.

1st. That his Title was firm and good: 'Tis said here, He sat on the throne of the Lord; and he sat there, as King, in stead of David, his Father. And,

2^{dly}, For his Government; that was as good as his Title: his management was such as became so wise a King as Solomon. And,

3^{dly}, His people were an obedient people; and all Israel obeyed him.

4^{thly}, The Blessing of God was upon him and his Government: 'Tis said, He prosper'd.

In the First place for his Title, to make that good, if this be not Argument enough, that 'tis said here, He sat on the throne of the

and that he was there as King, in place of David's Father; let me further observe to you, That he was a King of God's own Nomination, to prevent Dispute among the Sons of David, 1 Chron. 22. 9. Behold, a son shall be born to thee, his name shall be Solomon, and I will establish the throne of his kingdom. His Brother Adonijah, after his vain Attempt to seize the Crown, makes this express acknowledgment of King Solomon's Right to the Kingdom, Tho' it were mine from the people, yet it was his from the Lord: For God's Choice and the People's are not always the same.

But if this were the Case, that he was rais'd to the Throne, not properly by the King his Father, much less by the People, but by God himself, how comes it to be said here, *They made him King?* They, that is, *all the Congregation.* Were they the King-makers then? Were they the Original of Regal Power? Had they it first in themselves? Else how could they impart it? Toward the clearing of this, be pleased to compare the Story of another Kings Coronation in the *Book of Kings*, with that self same Story in the *Book of Chronicles*: And whereas in one place we read, *the people anointed Joash*, we find in the other place, that *Jehojadab, the high Priest, and his Sons anointed him*; so not the People's Anointed, but the Lord's Anointed. Only the People stood by, as they do here, and express their unanimous good Will with such loud Acclamations as you heard e'ne now: not that we imagine our united Voices contribute any thing of Right to our Hereditary Prince; but to shew that if the Kingdom were *Elective*, we think him most worthy to be King. But 'tis most plain, and most evident, that God by his special appointment set over his People, the first three succeeding Kings, *Saul, David, and Solomon*; and where ever 'tis said the People made them (or any other) Kings; no more is meant, but that the People own'd them as Kings of God's making. But that immediate Designation of their Kings from Heaven was to cease one day, and the Kingdom was to be *Hereditary*. This appears from the Conclusion of those *Provisional Statutes*, Deut. 17. those Precepts for the King that should be set over them, that he may prolong his days in the Kingdom; - he and his Children in the midst of Israel.

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But as *Solomon's* Right to Empire was thus visible, so

Secondly, His other Royal Qualifications were most conspicuous; whether his natural Endowments be consider'd, or his supernatural Gifts to fit him yet more for Government. When God bid him *ask what he would*, he askt of God nothing but *Wisdom*, and he had that he askt, with an overplus, not only of all other excellent things; but also of more *Wisdom* than he knew how to ask of God, before he receiv'd it. He is reckon'd about eighteen years of Age, when he began to Reign, so that he styles himself a *Child*; tho, his dying Father gave him that great Character, as no more than his due, *Thou art a wise Man, and do therefore according to thy Wisdom*. How wisely did he foresee any coming Danger? How perfectly well skill'd was he in the Times and Seasons? *When and upon whom*, or *what sort of men*, it was fit to shew *Justice* or *Mercy*? Presently he made it appear how true it is, that being in a place of Government, shews what a man is. For instantly he penetrated the ambitious Intriguing design of *Adonijah*, that was playing an after-game for the Kingdom, labouring to set up himself again upon a new Alliance, that had a powerful interest in the Court. But, tho *Solomon* had pardon'd his Rebellion (yet so as to keep him still on his good Behaviour) and had promis'd him a favourable Protection, *if he would keep himself a worthy man*; yet his Justice would spare him no longer when once he made himself unworthy of that Mercy. Then his early Severity upon *Joab*, whom King *David*, going out of the world, had delivered over not as a *Traitor*, but as a *Murderer*, to the righteous judgement of King *Solomon*: That was a most effectual Declaration to all his Subjects, that they must expect no more pardons in the case of Murder, since neither the greatness of his past Services, or his nearness of Blood to the Royal Family, could secure *Joab* from falling under that Law, *He that sheddeth man's Blood, by man shall his Blood be shed*. But at the same time, behold the Clemency of King *Solomon* to *Abiathar*; because he had been a faithful old Servant to King *David*, and a Sufferer with him; tho, he had been a great Offender with *Adonijah*; nevertheless King *Solomon* remitted in both his Life and Estate. He gave a noble Instance, how proper objects of Royal Goodness and Compassion, are *old Royalists*; tho,

tho, some of them may have been mislead to make false Steps, and have fallen into fatal Errors. On the other side for *Shimei*, that had *curst King David*, and *slung stones at his head* in the day of his Distress; they do wrong to the dying King, who think he retracted his Act of pardoning *Shimei's* Life, when he bid his Son, *lo'd him not guiltless*, that is, I treat him not like an Innocent Person: And when he spoke what follows there, not as a King commanding, but foretelling (as even his natural Divination might serve him to do) *his hoar head thou shalt*, or thou wilt *bring down to the grave with Blood* (for so it may well be Translated) on Supposition that such a one as *Shimei* would offend again. Therefore *Solomon* did like himself, to set such a restless implacable Spirit his bounds, which he should not pass, and when he transgressed afresh, then to call his old Sins to remembrance, and to take that Life, which such an execrable Wretch had forfeited the second time.

But as *Solomon* was a famous good Governor, so *thirdly*, his People were eminently Loyal: *All Israel obey'd him*. Of which there follows upon my Text a farther Explication: *All the Princes*, that is, the *Sanhedrim*, or the *Senate* acknowledg'd his just Sovereignty over them. *And the mighty men*, that is, the *Military* men made their Addresses to him, as confessing the Power of the *Militia* was sold to his. And *all the sons likewise of King David* submitted themselves to *Solomon the King*; for *Adonijah* had called them all, except *Solomon*, to Countenance his taking upon him to be King: but now that *Cabal* was dissolv'd, and their *Leader* was taken off, their *Faction* grew weary of it self, and the King no doubt receiv'd their Submission with a Goodness well becoming his own Greatness. But tho, all his *Subjects* yielded him such entire Obedience, yet still they serv'd him as *Free-men*, not as *Slaves*. It was his greatest *Povert*, as well as the happiness of his *People*, that as Gods Service is perfect Freedom, so in Imitation of it, was that of Gods *Viceroy*; for we are told in the *Book of Kings*, that *of the Children of Israel* did *Solomon* make no *Bondmen*, but as it follows there, *They were men of war and his Servants, and his Princes, and his Captains, and Rulers of his Chariots, and his Horsemen*. And thus all *Israel* obey'd him.

But all this had never been so happily Administr'd, had there

not been a *fourth* Concurrent of more Consequence than all the *Three* foregoing; Had there not been an extraordinary *Blessing* of God, not only upon that Great *Prince*, but upon all his good *Subjects*; had not he been *Religious*, as well as *Politick*; and; had not they been a People capable of that *Blessing*. But *He* and *They* were duly qualified for it: They joyn'd with him, to derive it upon His Sacred Head, and from thence upon their own, like the *Ojument* upon *Aaron's head*, which ran down and diffus'd it self over the whole Body. He Built the *Temple*; they all Contributed. He brought up the *Ark* of God; they attended it. He Sacrific'd whole *burnt offerings*; they at the same time kept a *solemn Feast* to the Lord. He made that fervent *Prayer* to God; they all said *Amen* to it. He blest the People, he blest God; God ratifi'd the *King's Blessing* upon the People, God return'd the *Divine Blessing* upon the *King*.

In the mid't of all this 'tis said, *He prospered*. How could it be otherwise than so? Great Peace and Plenty at home, with as much Honour and Interest abroad. The Native Wealth of his own Country was improv'd, and Commerce increas'd mightily; all *foreign* good Things were *imported*; and made his, by the particular care he took of what concern'd *Navigation*. His City the Seat of Empire was then more than ever the *Joy* of the whole *Earth*. What could be added to all this Prosperity, except *Victory* over his Enemies? Yes, it was a vast Addition to his almost unparallel'd Felicity, that he had no Enemies. He was able to send this Message to his Friend King *Hiram*, Now the Lord my God hath given me rest on every side, so that there is neither Adversary nor evil Occurrences.

Thus it was with him till he left off Serving God. Then indeed God was angry with him. Yet from the fall and rising again of King *Solomon* may be fetcht the last (perhaps the highest) Instance of his Blessedness: For as he stands a formidable Example of *Human Frailty*; so we may allow him to be not only a Comfortable, but also a most admirable Instance of the Divine Omnipotent Mercy. As he lost himself after so many wise Contemplations, by trying those costly Experiments in sinful pleasures; As he forgot God and himself, and his own godly Duties in the *Book of Pleasures*; so it is generally agreed that he wrote his *Ecclesiastes*, as his Peniten-

tial ; that he remembered himself, and turn'd to the Lord his God, that he is numbred among the Children of God, and his lot is among the Saints.

And now, to dwell no longer on the particular Story of that Great King, I may set it down in General as certainly true, That wherever in any *Prince* and *People* all the same Causes of Prosperity meet together ; there, (and no where else) The like wonderful blessed Effect will assuredly result and follow.

1. And first for a King and People to be happy, the King must have a *Right* to his Kingdom. For how can an *Usurper* expect to Reign prosperously ? when many under his Government must needs think themselves his *Equals*, if not his *Betters* ; and none can reasonably think themselves oblig'd to be his *Subjects* ? And how miserable is a *King* and Kingdom, when every *private* man, that is but audacious enough, has a fair pretence, if he can but gather *Force*, to overturn any Settlement that can be in such a Case. Such a *Pyrat-Prince* must be always expos'd to Tempests ; and if, like the great *Leviathan*, he can take any Pastime in them, He may thank his sick Fancy for the pleasing Dream. I will mention only two that were both of them *Royally* Descended, yet unjustly possess'd of this Crown : King *Stephen* was none of our worst Princes, and one of the most Valiant ; but an *Intruder* he was, and he sped accordingly : his Reign was the most Turbulent of any, except that of King *John* another *Usurper*, and this Later was reduc'd to that Extremity, that he very meanly Surrender'd his Imperial Crown to the *Pope*, who had Interdicted all Publick Divine Offices in this miserable Kingdom for above Six years ; and who never afterwards mention'd that Prince but with the Title of *John our Vassal*.

But then again, to provide well for the Peace and Quietness of a Prince and People, 'tis necessary not only that the Title to the Crown look fair, but that it be such as is not easily liable to be Contested : else there will be *Competitors*, and that of it self is a heavy Judgment. Nay, I add farther, the worthier those Competitors, the more capable they are of Confounding all before them. As in the Fatal Dispute between *York* and *Lancaster*, there were two Princes, *Henry* the Sixth, and *Edward* the Fourth, each of them

Extraordinary in their different Characters : one of them accounted a *Saint*, the other a most *active* Generous Prince : Both of them had fast hold of the Peoples Affections in their several Parties, and they Rent the Kingdom in pieces between them : They made our poor Country an *Aceldama*, a Field of Blood ; kill'd up whole Families, and the greatest number of both those *Royal* Families, till the woful Controversy was happily ended by that Auspicious Marriage, from which a Race of Kings with undoubted *Right*, and our present Gracious Sovereign is *Lineally* Descended.

2. But as the *Title* to the Crown must be clear and right ; so *Secondly* the management of the Scepter should be as *Wise* as the *Tenure* is Just and Royal. Our two Unfortunate Kings, the *Second Edward* and *Richard*, had an Indisputable *Right*, which they could never lose : The more was the wrong done them, tho they lost themselves by their Male administration of the Government. But on the other side, What vast Hopes may be justly conceiv'd : what blessed Wonders may be wrought for the Publick good, where the *Sovereign* Prince has all the *Dexterity*, together with all the *Activity* that is necessary to make his Motions as Regular, as they are Vigorous, in so bright and so high a Sphere ? Then will the Saying of *Solomon* prove it self, That *the King by Judgement establisheth the Land*. Nay, then it will extend to other Kingdoms, for Kings have long Hands ; especially such a King as may hold the Balance and give *Peace* and *War* where he pleases, and consequently may give *Law* to other Nations : He may reach out, as *Solomon* did, the Fruits of his wise Conduct to all the World.

3. But in the *Third* place I must needs add, be the *Title* of a King as good as a Warrant from Heaven can make it ; Be it so undoubted as Hell it self can find no Pretence to Question it ; be the King like an *Angel* of God for his Knowledge and Conduct in the Government ; Yet if His Subjects will be *Sons of Belial*, *Sons of the Devil* (so Rebels are call'd in Scripture) *Belial*, that is, *absque Fuge*, Men that will bear no Yoke ; 'tis still in their power to be as miserable as they please : Since the Wills of Men are free ; 'tis Confezt their Leaves must be askt, Whether they will be happy or no : Whether they will obey, and enjoy the Blessing of Peace ;

or

or, Whether they will Resist, and pull down Ruine, upon themselves and their Posterity. For want of a People Obedient, and willing to be Rul'd by a Gentle hand, the best of Kings was most *vilily cast away, as if he had not been Anointed with Oyl.* How dear These Kingdoms have paid for the Murder of that Blessed King, is too grievous a Reflection at this time. But one Consideration I would offer : Tho the Maintenance of Religion is commonly made the most plausible Pretence for Rebellion (as it was for the last among us, and has been made use of since towards the encouraging of another,) yet Rebellion almost constantly proves (as that last prov'd) the Means to destroy Religion. My meaning is not only this, That as soon as ever Men begin to be Rebels, They cease to be inwardly Religious and truly good Men; but I drive it farther, That *so Rebel* is the ready way to ruine the Constitution of the Outward, Perfect, and *Establisht Religion* in a Nation. What need I look any farther for an Example of this, when I have a most remarkable Proof in the History of that King in my Text ? King Solomon in his Declining Age, fell, so as no Christian Prince can ever fall, unless he renounce his Baptism : from making Beauty his Idol, he fell even to Worship the Pagan *Deities*, that is, Devils : for as the *Apostle* says, *The things which the Gentiles sacrifice, they sacrifice to Devils and not to GOD.* Yet all that while *all Israel obey'd Him*, and continu'd in the Worship of God ; as they might do without any Inconsistence whatsoever. But when Solomon was Dead and gone, Jeroboam came in by Rebellion: for tho he was *promis'd* the Kingdom, and 'tis said, the *Matter was from the Lord*; yet it was *promis'd* him only upon Conditions, which he never perform'd, *If thou wilt hearken to all that I command thee as David my Servant did.* But he would hearken to nothing that God Commanded him, nor would he wait God's time as David had done. He drew Ten of the Tribes into Rebellion. But then the Prevailing Rebel for a Politic Interest calls and compels, (as much as in him lyes) all the Families in Israel, every man of the Ten Tribes, *to worship the Golden Calves*: He forthwith *Interdicts* their going up to the Public Worship at Jerusalem. Thus Idolatry was *Establisht* by a Law of a Rebels making, not only Introduc'd but *Establisht* by Jeroboam

that made Israel to sin. Out of this one *Rebellion* came all that Sin: Out of that. One Sin of theirs came all their Calamity, and at length their *Captivity*. After this One *Rebellion*, their Church and State never had one good Day: It brought that *Dispersion* upon those Tribes, under which they are most Miserable to this Day.

4. But now to Dispatch my *Fourth* and last Consideration, 'Tis impossible to *Honour and Obey the King* for Conscience sake, without a fixt Principle within us of *that Fear of God*, which cannot fail to produce *Uniform Obedience* to all Gods Holy Commandments. Unless that Uniform *Universal Obedience* to God be a *National Virtue*, How can a *National Blessing* be expected from God? and without God's Blessing how can we look to prosper? 'Tis only the Dew of Heaven can make a Kingdom flourish. If the *Sweet Influences* from Above be *restrained*, the most hopeful Plant will by the next East-Wind be blasted in one Night. All *Second Causes* are but Visible means in the Unseen hand of the *first*; who, if he be displeas'd, makes them move quite contrary even to their own Natural Tendency. God is not oblig'd to stand by the *best Title*: he may seize or dispose of the Goodliest Inheritance as he pleases. Be a Prince as powerful as *Solomon*; be a People as obedient as *Israel* then was; God could raise up a little Fugitive Child, *Hadad* that escap'd a Massacre in *Edom*, to be the Adversary of King *Solomon* in his Old Age: And *Rezin* a Fugitive Syrian to Reign in *Damascus* in Defiance of Him and all *Israel*, and to be the Father of those *Benhadads* the Scourges of *Solomon's* Posterity.

What Obligations then are upon us all of this *happy Island* (as it has been styled of Old) not to interrupt the Blessings which this Day seems to prepare for us, if we do our parts to make our Selves fit to receive them? We have been the Care of Heaven in all those *Three great Instances* of my Text: The *Title* to the Crown being unquestionable; the *King*, *Born* for Empire; by Nature and Education fitted for Government; the *People* having now shewed themselves Obedient, and willing to be Govern'd.

1. For the *first*, No Title by Gods *immediate Designation* (as it was.

was in *Solomon's Case*) is now to be expected: No *Prophet* or *Vision* to be look't for: Nothing but ordinary *Providence*. But by this *Providence* we that are *Subjects* believe our Selves entitl'd to whatever we call Ours in this World. The best *Title* to any Inheritance of Ours is from our *Ancestors*, and the best of that kind is from Times beyond Memory. But who can pretend such a *Successive Title* to his *Estate*, as his Majesty can shew to his *Crown*? How many *Ages* of our *Ancestors* have wanted such a *Title* as this? How are some other Nations like to be embroil'd with their Neighbours about their Succession to the *Crown*, for want of this Blessing of a *Clear Title*? A Blessing signally Bequeath'd to us by our late Sovereign Lord of *blessed Memory*. For I must needs put you in mind, you that had the Honour to attend him on his Death-bed, How did we see him like *David bowing upon the Bed* to his Successor, Embracing his Royal Brother as his beloved *undoubted Heir*, *Resigning* all to him (that was the kind word) to Him that was more ready to Dye with Grief, than to take that affectionate Resignation.

And as his Majesties *Title* is most firm, so *Secondly* we have very promising hopes, from his gracious and glorious Beginnings, of a *Steady Government*. We have a King that has not been bred up at *Ease* in the Court of his Father, but in the School of *Hardship* and *Affliction*; and *Affliction* (as the *Apostle* tells us) *worketh patience, and patience experience*. Sure I may say without Imputation of Flattery, No Prince within the Memory of man has come to a *Crown* with so vast a Stock of *Experience*. We have a King who understands and considers, that in an *Hereditary Monarchy*, 'tis the great peculiar advantage of the *Prince* as well as *People*, that their Interest is one and the same, their Happiness so closely united, that (if I may apply the *Apostle's* expression to this Case) *Whether the Body suffer, the Head suffers with it; or the Head be honour'd, all the Members rejoyce with it*. We have a King whom greatness of Mind has seated as much above *Fear*, as all the *Hard-hearted* impotent Passions which commonly *Fear* produces, are beneath him; and is Himself so incapable of *Disimulation*, that he would naturally *Despise* those *strange Children* (as *David* call

them) that should dissemble with him : As *Constantine* the Father of *Constantine* the Great, generously disdain'd and disgrac't some Servants of his for being too good Courtiers, who, (as *Eusebius* relates) upon a certain Trial which the Emperor put upon them, on purpose to find who were honest, quitted their Christian Profession for fear of losing their Places; but He retain'd and exalted those who scorn'd to *prevaricate* with their God; for he judg'd aright, That Such only would be *faithful* to their King. Lastly, We have a King, who tho I will not say he was the Partner of the Empire while he was but a Subject (and yet I am not afraid of Envy if I own how much he govern'd, since at the same time he knew so well how to obey, and set us all that perfect Example of Submission) yet I may say he was *particeps Curarum*, the Sharer of his Royal Brother's Cares; That he felt the Thorns in his Crown; that he was all that while habitually practising Justice with Equity, governing according to Law, yet with tender Mercy, as the Royal Chief Minister of *Charles the Merciful*. And I presume to Style him the very Similitude and Picture of *Charles the Martyr*. With such Love as casts out Fear, we see in the Serene Aspect of our Sovereign, every Line of his Blessed Fathers gracious Visage. As *Trajan* the Emperor triumph't in Effigie after his Death; so does that Glorified Prince in his Living Sacred Image on this Day.

3. And Thirdly, God has blest the King with an Obedient People. After he might say with *David* in the most literal sense, That the Waves and storms had gone over him; after That also is overpast which *David* joyns with the raging of the Sea and the noise of its Waves, that is, the madness of the People; In plain terms, after his Majesties Deliverance, as well as Ours, from that abominable Excluding Bill; as great a Deliverance as that from the Sinking Gloucester Frigate (for both which Preservations we must always bless God) after all this; his Majesties peaceful Enterance upon His Government, is a Sufficient, real, happy proof of an Obedient People. And as I must vehemently exhort you to perseverance in that which is not only your Duty but your Practice; so I do in Effect commend your strict adherence to your former Protestations, and to your Oaths of Allegiance.

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Be thankful to God then for those blessings you have; and to the King under whom they will be continued to you. Be satisfied with your Condition; take heed of overturning or undermining the whole Fabrick, because ye cannot have the room that you would chöose in it. Take heed of destroying your Countrey to build your own House. Take heed of ruining *All*, because ye cannot mend your selves in this or that Particular. Destruction and Death is not all you are like to get by it: Take heed of that which follows: There's is another Death to come after: God has warn'd you of it, *They that resist shall receive to themselves damnation.* As you would avoid this, take heed of that which leads to it: Do that which is best for you here, and hereafter best for the *Publick*, and for your *Private* interests; best for your selves and for your Children; as ever you desire to leave them all these *Blessings*.

And for a powerful Motive to His Sacred Majesty to act well His Sovereign Part for the good of this Great People; The place it self where He will be presented anon with all the *Regalia*, set in the *Seat of Empire*, and made the *Anointed of God*; The Place which is the *Royal Galgotha*, the Burying place of Kings, where we have lately Deposited the venerable *Remains* of Majesty; will put Him in mind, from the Royal Prophet, *Thô Kings are made as Gods, they shall die like men.* And then I must put you All in mind, from the Apostle, *That as it is appointed to men once to die, so after death the Judgment.* Mortality! Behold, Consider, and stand in *Awe*. There is an Acre of Ground sown with the richest Seed that ever the Earth receiv'd, since the first *Adam's* Transgression occasion'd the Second *Adam*, like a *Corn of Wheat* to fall into the ground and die. Think how much *Royal Dust* and *Ashes* is laid up in yonder Chappel: There the Houses of *York* and *Lancaster* rest quietly under one Roof: There does Queen *Mary* and her Sister Queen *Elizabeth* lye close together, their *Ashes* do not part: In the Story of *Polynices* and *Eteocles*, two Brothers Rivals for a Crown, we are told their Smoke divided into *two Pyramids* as it ascended from one *Funeral Pile*. But here these *Dusts* do as kindly mingle, as all the old *Piques* and *Aversions* are soundly asleep with them. And so shall we be ere long; most of us in a meaner Lodging.

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 lodgings, but all of us in the *Dust of Death*. A great King, upon the sight of a vast Concourse of his Subjects, wept at the very thought, That in a few years there would not be left alive so much as one of them. And well may we as seriously, though not so sadly reflect, That when this numerous glorious Assembly shall break up hence, we may e'ne adjourn our meeting to the general Resurrection. But if we put into the Scale that last most weighty Consideration, That God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil; Then from these Premises that Inference will be forcible indeed which Solomon makes at the end of his Ecclesiastes, Let us hear (says he) the Conclusion of the whole matter: Fear God and keep his Commandments, for this is the whole Duty of man. This is all that God expects from the greatest King, yet less God will not accept from the meanest Subject.

Let but this One thing necessary be thoroughly done; then we may be able to use in our own behalf those words of a King, Happy are the People that are in such a Case, yea, Blessed are the People who have the Lord for their God. Then may we hope from the Divine Goodness to see with Joyful Eyes such a Miracle of happiness in this World; as here we cannot read of but with Admiration: that God will magnify the King (as he did Solomon) exceedingly in the sight of all Israel, and bestow upon him such Royal Majesty as has not been on any King before him in Israel, And may both their Majesties after the longest Possession of all Earthly Greatness, with as little Unrest as ever any Crews brought along with them; at last for Gods and Reign with Christ in Heavenly Serene Glory for ever and ever, and let all the People say, Amen.

F I N I S

